

THE  
GUIDE TO HOLINESS.

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AUGUST, 1853.

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ORIGINAL.

CHRISTIAN PERFECTION.

BY N. BANGS, D. D.

THE PHRASEOLOGY JUSTIFIED BY SCRIPTURE.

THAT some sort of perfection, is attainable in this life, is manifest from the numerous places where the word *perfection* occurs in the sacred Scriptures. Thus it is said in Ps. xxxvii. 37. "Mark the PERFECT man, and behold the upright, for the end of that man is peace." On this verse Dr. Clarke says, "He is *perfect in his soul*, God having saved him from all sin, and filled him with His own love and image. And he is *upright in his conduct*;—and his end, die when he will, or where he may, is peace, quietness, and assurance forever." This is the highest state of perfection to which a saint may attain in this life, namely to be filled with the love and image of God. And such there was in the days of the Psalmist, for he calls upon his readers to mark and behold him, to scrutinize his disposition and conduct, that they might see in him an exemplar for their imitation, and be stimulated to imbibe the same spirit and follow on in his footsteps. O what a blessing to the world is such a living, moving example of perfect love!—what light do such reflect upon the path of life! The "path of this just man, shines brighter and brighter until the perfect day."

So also in Ps. ci. 6. "Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a PERFECT way, he shall serve me." Here the "faithful" are identified with the "perfect," and they are represented as "walking" in a "perfect way," which certainly implies activity in the cause of God. This cause recognizes no idle drones as acceptable in its service. It requires, not merely an outward profession of attachment to its interests, but an active pursuit in its advancement, both in our own hearts and lives, and in the hearts and lives of others. Man was made for activity and only so long as he diligently employs himself in some lawful pursuit can he either answer the design for which he was made, or enjoy that degree of happiness of which his nature is susceptible; and Christianity, so far from exempting us from this duty, imposes upon us new obligations, enforces them by new and more commanding motives, and thereby renders it more and more indispensable for us to discharge them with a conscientious fidelity. He "*walketh* in a perfect way." He *walketh*. He does not stand all the day idle, and plead in excuse, "no man hath hired me." He moves forward with a steady step, from "strength to strength," and as he "walks in this perfect way" he gains additional knowledge derived from experience, knowing more of himself, of the "devices of Satan," of the "deceitfulness of riches," and hence learns *more* highly to appreciate the value of "pure and undefiled religion," as his heart constantly expands with love to God and man, while his attachment to all the lovers of Jesus grows warmer and warmer and stronger and stronger; hence he can adopt the language of the Psalmist, "All my delight is with the saints that are in the earth," and he cries out with equal ardor, "O how I delight in thy law! it is my meditation by day and by night; it is sweeter to me than honey from the honey comb." \*

\* So I think the text should be rendered, and not "and the honey-comb," as though the *comb* was sweeter than the *honey*. Honey just coming from the honey-comb, has a sweetness and richness far beyond what it has after its exposure to the air. So the law of God, written directly upon the heart by the finger of God, or by the Holy Spirit, brings a sweetness to the soul far surpassing all the spiritual food that can be conveyed through the medium of the written word, or of preaching, or any of the ordinances of God's House. Hence the prayer of David should be



"If thou wilt be PERFECT, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." — Matt. xix. 21. The perfection here enjoined upon this young man inquiring of Jesus "what good thing shall I do that I may inherit eternal life," consisted in his parting with his earthly riches, that he might more fully follow the Lord Jesus, in the way of self-denial; and possibly the Lord Jesus designed he should become a preacher of the Gospel. This, however, was doubtless an isolated case, and is therefore not to be understood as a general requirement of all men as a condition of discipleship. — The Lord Jesus doubtless saw that the heart of this young man was so attached to the world, that his riches had become his idol, and hence there was no other effectual way for him to break that attachment than to "sell what he had, and give it to the poor." This was too great a sacrifice for him to make, even to secure eternal life, "for when the young man heard that saying, he went away sorrowful, for he had great riches." On seeing which, Jesus, the great Teacher said "that a rich man shall hardly enter into the Kingdom of Heaven." Let the rich man ponder well this solomn saying of the Lord Jesus!

This instructive narrative teaches us that to become *perfect* Christians, we must part with anything and everything that we idolize in our hearts, whether it be riches, pleasure, friends, talents, or reputation, though it may be as dear to us as a "right hand," or a "right eye." All that intervenes between us and our God, all that prevents us from following Him wholly, must be sacrificed, at whatever cost. It is comparatively but a little matter to give up our outward, actual sins; but we must surrender whatever is the occasion of sin, whatever has a tendency to call off our affection from God. This young man could say, I suppose truly, for

put up by every Christian — "Take not thy Holy Spirit from me," for this Spirit is "THE COMFORTER" of God's people most emphatically, and is therefore *sweeter than the honey directly from the honey-comb*. It is this Spirit descending into the heart of the believer, that guides, guards, and comforts him — *comforts* him especially in the hour of affliction, *succors* him in the time of temptation, and *upholds* him when oppressed with burdens; and in whatever way, and at whatever time it comes, it always brings a *sweetness* to the spiritual taste, and creates a *love* to God and Man indescribable and full of Divine consolation. This is known to every true believer in Christ, and more especially to every sanctified believer.

he seemed to be very ingenuous in his confession to Jesus—"All these," that is, the commandments of God, "have I kept from my youth; what lack I yet?" It is highly probable therefore—for Jesus did not accuse him of dissimulation—that he had never been guilty of any outward, gross breaches of the law of God; and yet he had that "evil heart of unbelief," and that inordinate attachment to his great riches, that when he was required to give them up in order to become a perfect follower of his Lord and Master, he withdrew from His instructions, and "went away sorrowful." How many imitators has he had! Not only among those who never knew the good and the right way, because the glare of wealth has blinded their minds, but also among those who once knew the right way of the Lord, have, "through the deceitfulness of riches," been turned aside, and have gone "after the wages of unrighteousness," and "pierced themselves through with many sorrows."

To be perfect—therefore in the sense here required, implies an entire surrender of our all to God, a willing determination to devote our time, talents, wealth and influence to His holy service, and a perseverance in the same self-sacrificing spirit and practice from one day to another, even to bestowing "half of our goods," over and above what are requisite for our own immediate wants, "to feed the poor."

"The disciple is not above his Master; but every one that is PERFECT shall be as his Master."—Luke vi. 40. From the context it would appear that the perfection taught in this text includes not only a purification of the heart from moral defilement, but also to be thoroughly instructed in the principles of Christ's holy religion, so that the disciples thus instructed, may lead others in the way in which they should walk. Otherwise they would be "blind leaders of the blind," and therefore "both would fall into the ditch" of error and sin, and finally tumble headlong into perdition. Those thus purified from disorderly passions and appetites, having all the powers of their souls and bodies duly balanced and adjusted to their proper place in the animal economy, and are thoroughly instructed into the knowledge of the principles, duties and privileges of their high and holy calling, are perfectly



qualified to assume and to discharge the duties of their stations, as Jesus Christ was qualified to discharge his duties as the Teacher and Savior of the world. They are not therefore "above" their Lord and Master, either as it respects the dignity and holiness of His character, or His state of suffering in the flesh, but they are to be "as their master" in humility, in patience of suffering, in diligence in instructing others in the way of peace and righteousness, being first instructed by Him. It can have no reference to his "eternal power and Godhead," but must be restricted to his humanity; and certainly as He was subject to hunger, and thirst, to weariness and pain, to temptation and death, so must his followers expect to be liable to the same incidents of human nature, while at the same time they are borne along in the race of life by the invisible hand of God. This idea is beautifully expressed in the following words of the poet:—

"Savior from sin, I wait to prove  
That Jesus is thy healing name;  
To lose, when perfected in love,  
Whate'er I have, or can, or am:  
I stay me in thy faithful word,—  
The servant shall be as his Lord."

Certainly the poet did not mean to assert that the "servant was as his Lord" in the supreme Divinity of his character as the high mediator between God and man, but only as He was "holy and harmless, separate from sin." So we should be in our limited sphere, "holy and harmless, separate from sin." According to the declaration of the apostle, "Let that mind be in you which was also in Christ Jesus," and the command of the Savior;—"Learn of me, for I am meek and lowly of heart."

Jesus Christ is all along set forth as an example for our imitation, that like as he "suffered for us without the gate" of Jerusalem, and was made "perfect through suffering," we also might through faith and patience in the midst of sufferings, "inherit the promises." In this way "He has become a sympathizing high-priest, who can be "touched with a feeling of our infirmities, for he was "tempted in all points like as we are, yet without sin." And what a source of encouragement is this to the feeble, suffering

believer, to know that he has such an high-priest, who is ever near him, succoring him in the hour of trial, going before him in the time of danger, and being surrounded by him in the midst of the fire of affliction. And let him not think that he shall be *above* his Lord in these respects, in sufferings from a variety of causes, but it is sufficient for him to be *as* his Lord, and therefore he may believingly look unto him, and have

"A heart in every thought renew'd,  
And full of love divine;  
PERFECT, and right, and PURE, and good,  
A COPY, Lord, of THINE."

ORIGINAL.

ARE WE TO SPEAK OF HOLINESS TO THOSE WHO DO NOT ENJOY IT.

BY FRED. WILTON.

BRO. DEGEN :— It has been a question in the minds of many whether it was or was not the duty of those professing holiness to urge it upon the attention of their brethren constantly — that is to say, on all proper occasions. I have been much encouraged in this by reading the following, which, if you deem proper you may publish. The first is from the Rev. John Wesley, and was published in the "Wesleyan Methodist Magazine," for July, 1826, and may be found on page 464.

*February 8th, 1776.*

MY DEAR BROTHER :— Where Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God ; and consequently, little addition to the society, and little life in the members of it. Therefore, if Jacob Rowell is grown faint, and says but little about it, do *you* supply his lack of service. Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect *full salvation* now, you must not look for any revival.— It is certain, God does at some times, without any cause known to us, shower down his grace in an extraordinary manner. And He



does in some instances delay to give either justifying or sanctifying grace, for reasons which are not discovered to us. These are some of the secrets of his government, which it hath pleased Him to reserve in his own breast. I hope you and your wife keep all you have and gasp for more. I am your affectionate brother,

JOHN WESLEY.

The next, an extract from a letter from Bishop McKendree to the eloquent Summerfield, who in consequence of ill health was appointed General Missionary for the Baltimore Conference. After feelingly referring to the Missionary and Sabbath School causes, the Bishop writes:

“But superior to all these, I trust you will ever keep in view in all your ministrations, the great design which we believe that God intended to accomplish in the world, in making us a ‘people that were not a people,’ — I mean the knowledge, not only of a *free*, and a *present*, but also a *full* salvation: in other words, a salvation *from all sin unto all holiness!*”

“Insist much on this, build up the churches herein, and proclaim aloud that ‘without holiness no man shall see the Lord:’ under the guidance of the *Spirit of holiness*, this doctrine will be acknowledged of God: ‘signs will follow them that believe,’ and press after this uttermost salvation, and our people will bear the mark of their high calling, — becoming a holy nation, a peculiar people. — Never forget that no doctrine which we have ever preached, has been more owned by the *Head of the Church*, and I doubt not, but the success of your Mission may mainly depend on your zealously holding forth this great salvation.”

I send also two other letters from Mr. Wesley, found in the “Wesleyan Methodist Magazine,” for October 1826, pages 680, 681, showing how distinctly our beloved founder regarded the work of sanctification as separate from that of justification.

TO MRS. MARY MARSTON, WORCESTER.

*Broad-Marston, March 16th, 1770.*

MY DEAR SISTER: — I want to ask you several questions. At what time, and in what manner was you justified? Did you from that time find a constant witness of it? When and how was you convinced of the necessity of sanctification? When did you receive it, and in what manner? Did you then find the witness of it? Has it been clear ever since? Have you not found any

decay since that time? Do you now find as much life as ever you did? Can you give God your whole heart? In what sense do you "pray without ceasing, and in every thing give thanks?" Do you find a testimony in yourself that all your words and actions please Him?

You have no need to be nice or curious in answering these questions. You have no occasion to set your words in order; but speak to me as you would do to one of your sisters. The language of love is the best of all. One truly says

"There is in love a sweetness ready penn'd;  
Copy out only that and save expense."

You have love in your heart: let that teach you words. Out of the abundance of the heart let your mouth speak. I shall know better how to advise you. I have a great concern for you, and a desire that you should never lose any thing which God has wrought, but should receive a full reward. Stand fast in the name of the Lord, and in the power of his might!

I am your affectionate brother,

JOHN WESLEY.

TO THE SAME.

*Chester, April 1st, 1770.*

MY DEAR SISTER:—As I had not time to converse with you as I would, at Worcester, I was exceedingly glad to see you at Wednesbury. It was the very thing I desired. And surely our Lord will withhold from us no manner of thing that is good. I am glad that you can both speak and write to me freely; it may often be of service to you; especially if God should suffer you to be assaulted by strong and uncommon temptations. I should not wonder if this were to be the case; though perhaps, it never will: especially if you continue simple: if when you are assaulted by that wicked one, you do not *reason* with him, but just look up for help, hanging upon Him that has washed you in his own blood.—Do you now find power to rejoice evermore? Can you pray without ceasing? Is your heart to him though without a voice?—And do you in every thing give thanks? Is your whole desire to Him? And do you still find an inward witness, that He has cleansed your heart? Stand fast then in that glorious liberty wherewith Christ has made you free.

Yours &c.

JOHN WESLEY.



SELECTED.

THE TRUE SOURCE OF CHEERFULNESS, BENEVOLENCE  
AND GENTLENESS.

BY S. J.

" 'Tis well to walk with a cheerful heart,  
Wherever our fortunes call;  
With a friendly glance, and an open hand,  
And a gentle word for all."

" Since life is a thorny and difficult path,  
Where toil is the portion of man,  
We all should endeavor, while passing along,  
To make it as smooth as we can."

How is this to be done? The common answer is "By cultivating the graces of cheerfulness, benevolence, and gentleness." Perhaps, however, the New Testament would show us "a more excellent way."

A Christian brother was led, one day, to speak of some petty annoyances to which he was daily subjected. A friend, who had observed that they were borne with perfect equanimity, remarked in his hearing, "He is cultivating patience." "No," said he "I don't *cultivate* anything." He wished that all the Christian graces might be in him and abound, but they were to be the fruits of the Spirit, and not the result of *cultivation*.

But some will say, that though the attempt to cultivate the Christian graces before conversion would amount to nothing, yet after conversion, we are commanded to "add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

True; but how is this to be done? The instructions usually given seem to be rather indefinite; and while there is truth in them, they often, perhaps generally, lead people into error. We are told that we must make good resolutions, be very watchful and constantly seek the Divine blessing. A young Christian will hardly enter the life of faith by this door!

How much there is in the New Testament about doing every thing, and enjoying every thing, *in the Lord!* Is the full import of this expression understood? The Savior says, "Abide in me; without me ye can do nothing. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." "In Him we live, and move, and have our being." We give ourselves unreservedly to him, and immediately he, by

the Holy Spirit, takes possession of our hearts. And what is he there for? On purpose to regulate every thing; to hold us back from sin, and give us the right and appropriate feeling, thought, and word, on all occasions. One of the inspired writers says, "Thou hast wrought all our works in us."

When the Pharisees said to the Savior, "What shall we do, that we may work the work of God?" Our Lord, instead of referring them to his sermon on the Mount, simply answered, "This is the work of God, that ye believe on him whom he hath sent." He says the same to us. If we have ever been truly converted, we know what it is to believe on Christ for pardon and future salvation. Many do this without knowing what it is to believe on him for a present salvation. "As ye put on the Lord Jesus, so walk in him." Let him be made unto you sanctification, as well as redemption. The same Savior who offers us everlasting life, offers to sustain the spiritual life within us, day by day, hour by hour, moment by moment. Why should we accept one offer, and reject the other? We are all familiar with the doctrine of justification by faith, and are ready to contend for it earnestly,—but the doctrine of sanctification by faith is not, in these days, so clearly apprehended. Yet it is equally a doctrine of the New Testament, and the Church will never arise and shine, till she renews her hold on it.

Every true, pure Christian is like a vase with a light in it. The vase does not shine, but the light within shines through it. Is he cheerful, contented, benevolent and gentle? It is not because he makes an effort to be so; it is rather because the Holy Ghost dwells in his soul, and shines through him. Therefore, instead of advising a weak believer to cultivate the Christian graces, and make new resolutions, the "more excellent way" of the Gospel is, to say to them, "Be filled with the Spirit."

If the early Christians enjoyed this state, why should not we? We are under the same dispensation; we have the same promises. Have you not, in your better moments been drawn very near to God, and had his love so shed abroad in your heart as to leave no room for any thing else? Then you was filled with the Spirit.—Supposing that state of mind had lasted days, and months, and years, (as it does with some,) then you would know what it is, "not so much to speak, as to be spoken from," not so much to act, as to have Him act through you;—not so much to pray, as to have the Spirit breathing petitions through your heart and lips. Then you would understand what the Apostle meant, when he spoke of "praying in the Holy Ghost."—*The Advocate and Guardian.*



ORIGINAL.

## LETTERS TO A FRIEND.

BY IDA.

## NUMBER THREE.

MY DEAR C——: It was with a grateful heart and no ordinary degree of satisfaction, that I perused your long-expected letter. Praise the Lord, that dear C—— can at last speak of ‘peace,’ ‘confidence in God,’ and a determination to serve Him with all the powers which he has given. I would say to you Go on! let your motto ever be *Onward!* You speak of sometimes fearing that you are flattering yourself and that the peace you now enjoy is not genuine. It is by no means strange that you should have such suggestions as these. Satan is always busy with those who are decided to follow the Lord fully;—and in order the more effectually to operate on their minds, he will often transform himself into an angel of light. Were he to discover himself to us at once, he would gain no advantage whatever; but it is his policy to conceal his cloven foot, and so to disguise himself, that we are led frequently to give heed to his temptations before we are aware of the source from whence they arise. He would fain persuade us, that the suggestions which he makes to our minds, are the operations of the Spirit. When he tells us that we are deceiving ourselves—that our faith is vain, and our peace delusive,—he also suggests the idea that it is the Spirit of God which, by its enlightening influence, is making this discovery to our minds. Beware dear sister, of this arch deceiver! Listen not to his specious reasonings! He will often condemn, when God does not. The scriptures teach us that “sin is the transgression of the law.” If we transgress the law of God, (and “his commandments are exceeding broad”) we fall under condemnation. We then no longer enjoy the peace of a justified soul, neither indeed can do so until we confess our sin, and appropriate to our hearts anew the blood of sprinkling. When we attempt to pray, we find that there is something between us and God; we no longer have access to him as formerly; our faith is clipped and cannot take hold upon the

precious promises. These are some of the evidences of true condemnation. But when we perceive that we have offended our Heavenly Father, and the Spirit kindly admonishes us of our error, we should at once confess our sin, and throw ourselves upon the broad atonement, with faith in the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." One act of faith, will accomplish more for us than years of seeking without it. It will *at once* re-instate us in the favor of God.

There is one temptation that I will name which Satan often brings to bear upon the minds of those who are inexperienced in the way of holiness. It is this. When an individual decides to do every duty that God shall make known, Satan will often take advantage of their willing mind, and present as duties the performance of things which are exceedingly trying and embarrassing in their nature, with the pretence that they are from the Spirit of the Lord. The will that is in perfect harmony with God's will, immediately, and without any apparent effort on the part of the individual, rises in opposition, and repels the unholy suggestion.—Immediately, the enemy changes his position, and very speciously says; "Your will rose in opposition to a duty presented by God, therefore it cannot be in subjection to his will." Many, by heeding these suggestions bring themselves into bondage and self-condemnation. Said a sister to me the other day, while conversing upon this point, "When I first submitted myself to God, it was suggested that I ought to pray with all that I visited, and also with every one that visited me. When I did so, however, I felt no liberty; but was brought into a state of bondage. I soon dreaded calling upon any one, or receiving calls, for I supposed that I must pray on every such occasion, or grieve the Spirit.—Finally, I began to reflect on the subject,—to consider the design of prayer &c., and I came to the conclusion that God did not require me to pray with every one as I had been accustomed to do. I now became relieved of my burden, and no longer dreaded the society of friends." I inquired if the duty when presented was attended with perplexity, and distraction of mind? She replied that it was; and that she was surprised at her unwillingness to



obey the suggestion, when at other times obedience was a pleasure, and she considered it a *privilege* to labor for God. I farther inquired of her, whether, when at other times, that duties were presented, they were accompanied with quietness of soul, light, love, &c.? She replied in the affirmative. This conversation served to strengthen me much in the views which I had for months entertained. About two years since, while conversing with a sister who had been much perplexed upon this point, and who had been frequently thrown into a state of self-condemnation by the non-performance of what seemed to be duties, but which she could not clearly perceive to be of God—I had light given me in relation to it, which proved by its communication, a blessing to her.—Many, very many, by yielding to false impressions, have gone into gross fanaticism. Some, yielding to the repelling power of the Spirit, have resisted the unholy impulse, but fallen into the snare of false accusation, and thereby involved themselves in darkness and doubts; while others have resisted the Spirit of God, and thus failed in the performance of duties by Him presented to their minds. There is a nice point here to be determined, and we ought with much caution to “try the Spirits,” because many false ones have gone out into the world. The Spirit of God will never lead persons contrary to the Bible in any respect;—neither will it produce rash and hasty action. It is clear in its developments, calm in its operations, and heavenly in its influence. I throw out these hints thinking they may perhaps be beneficial to you.—We ought to acquire a knowledge of the devices of Satan, in order to be prepared successfully to resist him. In another letter I may perhaps speak more particularly in relation to temptation.

I hope that my sister will be careful to keep the sacrifice unbroken, and maintain the spirit of submission in every thing.—Let nothing separate you from Christ. Make him your confidant in every thing. Thus you please and honor him. Before you lies an unfathomable ocean. Launch your little bark farther out upon its expansive bosom. Constantly render to God the love of the whole heart, soul, might, mind and strength.

Yours &c.

ORIGINAL.

## QUESTIONS RELATING TO PERSONAL EXPERIENCE,

ANSWERED IN A LETTER FROM A FRIEND.

PUBLISHED BY REQUEST.

Dec. 23, 1852.

DEAR BROTHER IN CHRIST:—Yours of the 14th inst. is just received. I take this early opportunity to reply. I appreciate your Christian sympathy in the death of our loved one. I feel, however, that our loss is her gain, for she has got safely *home*. Yes *home*! as she used to call heaven—her *beautiful home*. There I expect to find her in a little while; when my Father shall say to me—“It is enough, *child*, *come home*.” Glorious prospect! My soul was so absorbed yesterday, when your letter was handed me, in the contemplation of this heavenly home, that I was prepared, in some degree, to participate with you in the joys which its anticipation awakened.

When I had read that part of your letter making inquiries about the effects of this grace upon my heart, this thought was the response of my soul. I have for a time been so absorbed in God—in the contemplation of his greatness and goodness, that I had forgotten myself. But as it is consistent with the word of God, that we be able to give a reason of the hope within us, I cheerfully turn my thoughts to the analysis of my feelings; doubting not, at the same time, but that you have, in your own past experience, realized all, yea, more than I can say; for I am now as one just born into the kingdom; i. e., born of God, in the higher sense of which John speaks:—Risen with my Lord; possessed as yet, of but infantile powers—perfect in kind, but in the infant state of development.

Like the infant, *reposing just where its mother places it*—conscious of the power to look, to breathe, to love, and, last, though not least, to receive the food that nourishes and strengthens its infantile nature—so am I before God, the Father, Son, and Holy Spirit.

I lie at the feet of this adorable Trinity, conscious of the power to both breathe the holy atmosphere of love, and receive the Divine nature, *a little at a time*, as my infantile powers unfold by the reception of the knowledge of God.

Now being born of God, I expect, in the future time allotted me on earth, and through eternity, to grow in grace, and in the knowledge and love of God; becoming more and more like Him



whom my soul loveth. Glory to God in the highest! may our redeemed powers now, and evermore, swell that volume of praise which rises before the throne, from pure hearts, who worship the Father in spirit and in truth. *Glory! Glory!!*

In reply to your first inquiry, I suppose you believe with me, that the soul has its senses as well as the body. If so, what I have to say will not stagger your faith. My views coincide with Mr. Fletcher's, as expressed in his six letters, (which I have recently read with much profit,) "On the Spiritual manifestations of the Son of God, to his people in all ages of the world." If you have not read his views, I think you would be greatly strengthened by the perusal of these letters. I found them bound with his "Familiar Pastoral Letters to his Church in Madley." This work has been recently published at the Book Rooms.\* You inquire, first, "In what form, or sense has the Savior appeared to your spiritual perceptions?"

I answer, in the form of humanity, as a crucified Savior. Faintly I have perceived Him, transfigured and glorified, as he revealed himself to his disciples, still retaining the human form. And, like them, I wist not what to say, "only, it is good for me to be here." I also wanted to build tabernacles, thus to retain my Lord to my spiritual vision! For my soul loved, in forgetfulness of self, to gaze upon his perfections.

Secondly, you inquire — "How does he take of the things of God, and show them unto you?" I answer; by the revelations of the Holy Spirit, through the media of my spiritual senses, of which I am as conscious at the time, as I ever was of the pardoning love of God to my soul.

Thirdly, you inquire — "Do the joys of salvation flow *into* your mind and heart, or do they flow *out of* your mind, as the result of meditation?" I answer; I realize the kingdom of heaven *within*. A kingdom implies the King and the royal treasures within the kingdom. The Sovereign who rules in this kingdom, imparts to the soul the consciousness of His infinite wealth, with the *assurance* that every want shall be met, while the soul consents to his reign. This, my faith apprehends as an individual kingdom, which is to make only one component part of the Great Universal Kingdom.

My present state is more *contemplative* than *meditative*. Meditation, to me, implies effort of the mind to dwell upon local objects. While the contemplative mind possesses the innate

\* These truly excellent letters were published in the first volume of the Guide. As many of our present readers have probably never seen them, we propose publishing them again, in subsequent issues. — *Editor*.

power to apprehend a God Universal; to see Him in all His works and providences—in animate and inanimate nature.—Thus every thing I see, or contemplate, discloses a *Present Universal God*; I realize God *in them* as the *life-giving, upholding, sustaining principle*. With this presentation of God to the soul, I say, first, joy flows *out* of the heart direct to the God Universal, worshiping Him as the adorable Trinity. It comes back again to my soul, through the various channels of *love and mercy*, embracing not only His love and goodness to me, but, what is also an occasion of joy, His love and goodness to the whole world. Thus you see, I realize it, both as a flowing out of love and praise, and a flowing in as perpetual as His mercies. It must be so, while my faith apprehends God in every event to me.

Fourth. You inquire:—“Do you possess any *new gift* of the Spirit, or is it an enlargement of graces previously possessed?” Answer. “I do not perceive it to be exactly either the one or the other.” If you mean by “graces,” powers of mind, I would simply answer, that I do not realize any new power or gift; but rather I feel that all my previous powers of mind are now like *empty vessels*. I am stripped of every thing of human wisdom. *I am nothing*. The power to breathe, and look, and love, before spoken of, is *all* I realize, and all *that* is God’s gift. A friend a short time since said, “Pray for the fullness—struggle into full liberty.” I replied, “*I feel no bonds*. I may breathe—look—and love as much as I please.” When I sought of the Lord, to know if this inefficiency and weakness was most for his glory, I expected that He would instruct my intellect as well as my heart, so that I might glorify God in *speaking* of the wonders of His Love. “After the wisdom of the world, you expected it,” whispered the Spirit to my soul.

How simple was the language of Jesus to his disciples when expressing his Love and union with the Father!

How different from the great swelling words of the partially saved! “Let your yea be yea, your nay, nay,” for whatsoever is more than this, cometh of evil.” The assurance was given me that when the Lord had a work for me to do, or a word to say, if I kept my heart passive, the Holy Spirit in every emergency would aid and direct me in the performance of his will; but not according to the wisdom of the world. I have been thus explicit upon this topic that you and Harriet may know my true position, my utter helplessness and dependence, moment by moment, upon God.

*Never did naked infancy lean upon its mother more helplessly than my soul does upon God.* And this conscious weakness is my



chief glory. It is such a privilege to be nothing! *That I may live in, and upon the Life of God!*

There is one feature of this work, I realize as new, i. e. the gifts and graces of the Spirit are so harmoniously blended — so evenly balanced, or brought together as to form a perfect whole — Charity, faith, hope, love, zeal, &c., do not out-run or over leap each other, but act in perfect harmony. I cannot express this state better than by saying — “*The soul is balanced by Infinite Wisdom, and rests upon the Rock, Christ Jesus.*”

Yours in Christian love,

S. W. M.

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#### LIVING FOR CHRIST.

MR. GOODELL, in his delineation of the character of Mr. Temple, says of him, “He did not wait for the millenium to come to others, but he commenced his own millenium long, long ago. That is, he evidently endeavored to be as upright, as sincere, candid, gentle, kind, benevolent, economical, true and good, as he expected everybody would be in the millenium.” It is an example of living for Christ. This is all that is to be said when such a manner of life is to be characterized; and such a manner of life is nothing more than simply carrying out the surrender which one makes of himself to Christ when he trusts in him for salvation. To live for Christ is not something which should have made Mr. Temple peculiar, and to stand apart from the great body of disciples. To live for Christ is not something which should distinguish any disciple from others; it should only be peculiar to them in contradistinction from those who are living for the world. All the followers of Christ should alike live for him, for they all alike have covenanted to do it, and in the case of all alike this is reasonable. The obligation to do it does not rest on the missionary any more than on the statesman, the jurist, the lawyer, the physician, the man of letters; or than on the merchant, the mechanic, and the

farmer. It does not rest on the mother any more than on the father. On all these, on all classes, on every individual of every class who is trusting in Christ, the obligation to live for Christ presses with a weight which no finite mind can estimate; for the obligation is founded in their being redeemed from eternal death by his precious blood.

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THE PATH ABOVE THE CLOUDS. — There is a path in Christian experience, like that of the traveller on the mountain's height, whose altitude is far *above* the clouds and storms. He sees and hears the wild surgings of the tempest, the lightning's flash, and the thunder's roar; but they are far *below* him, rolling harmlessly beneath his feet. Above and around, all is sunshine and an azure sky. That path is holiness. Christian traveller, you have struggled to attain it; believe now, and you are in it.

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#### THE INFINITE UTTERMOST.

Wherefore he is able to save to the uttermost. Heb. vii. 25.

O, WHAT a great sweet word is that "UTTERMOST!" Do think of it again, and again, and again. You will find it to stretch itself beyond all your objections, nay, all your conceptions. It is God's uttermost, and therefore it is an infinite uttermost. Would to God I could use it against all Satan's temptations, against all my more clamorous and dangerous workings of unbelief. Satan, be silent—unbelief, be silent; Jesus is able to save to the uttermost. We may say of this "uttermost," as Paul speaks of the love of God: its heights, its depths, its lengths, its breadths, are immeasurable and incomprehensible.—*Henry Foster Burder.*



SELECTED.

PROVIDENCE.

BY S. J.

A DIALOGUE BETWEEN MR. AND MRS. M.

*Mr. M.* Why is my dear wife of a sad countenance to-day?

*Mrs. M.* [Smiling.] I didn't know that I was wearing a particularly sad countenance. But the truth is, this has been an unlucky day. You know there are days when everything goes wrong, from morning till night!

*Mr. M.* I used to see such days, but for several years past, I have had so full a belief in the overruling providence of God, and such a deep satisfaction in his government, that I can never feel for a moment that everything goes wrong.

*Mrs. M.* I rejoice in the belief that the Lord reigneth, but am not so clear about his special providences.

*Mr. M.* I feel rather jealous of that phrase, "special providences" — it always grates upon my ear.

*Mrs. M.* How so? I didn't suppose you had any doubt on that point; it is common, you know, to divide the providential arrangement of God into general and special.

*Mr. M.* It is; but I am not able to see any foundation for this distinction; and when I hear a person say, "It seems as if there was a providence in this," I feel a shrinking, because such a remark evidently implies, that God does not regulate all things.

*Mrs. M.* Do you think then, that God directs one thing just as much as another — the smallest as well as the largest — the common every day occurrences of life, as truly as the more marked events?

*Mr. M.* I can see no ground for making any distinction between great and small. To be sure, some occurrences are common, as you say, and others more marked, but the bearing of each may be equally important. I don't see how we can admit that God orders what we call great events, and leaves the small ones to take care of themselves, for you know how often we have

observed, that the small occurrences are the pivots, on which the great ones turn.

*Mrs. M.* That is true, I have frequently noticed it ; and yet I confess there is some unbelief lurking in my mind relative to little every-day things. Now just by way of illustration, I will tell you some of my vexations to day. To begin with, the baby fell out of bed, and got a sad bump ; which put her and mamma into great tribulation for half an hour or more. Then I had laid out a great deal of work to do this forenoon, and it seemed as if there was a constant succession of interruptions. In the midst of getting dinner, Sally had to go to bed with a tooth-ache. You know we expected company, and I got so heated and worried over the dinner, that I could not enjoy any thing ; and then the meat proved to be over-done, and the pudding was under-done ; then Jenny must needs upset her tumbler on to my best gown ; but I won't go into particulars any further ; these are a specimen of the vexatious things that kept happening, till I got very tired, and, I am afraid, a good deal out of patience.

*Mr. M.* Well my dear, I think you have had a pretty hard day ; but it might have been made much easier.

*Mrs. M.* How so ? You see these things all happened, one after another—I could not control them.

*Mr. M.* No you could not control them—but I don't like that word *happened* ; do you mean to say these things all come by chance ?

*Mrs. M.* Why I don't know exactly where to put these very small, insignificant matters, that are falling out every hour.—They really seem too small for God to notice—much less direct.

*Mr. M.* But if you make any exception to the Divine jurisdiction, where will you stop ?

*Mrs. M.* I see there is a difficulty there—but somehow, I can't *feel* as if God had anything to do with these things.

*Mr. M.* That is the reason they trouble you so much. You are enabled to bear patiently those trials, of a more serious kind, which you consider as coming directly from the hand of God.

*Mrs. M.* Yes, I love the will of God ; but I have not been in



the habit of associating it with these little, every-day matters ; if I could, it seems to me life would wear a new aspect.

*Mr. M.* It certainly would. You remember Catherine Adorna says, "Everything is God to me."

*Mrs. M.* [Musing.] Well, when I consider how the great and small are linked together, I see that all must come from God. His grace assisting me, I will try to remember it.

But there is another class of vexations that I don't know how to dispose of ; those which come through the carelessness or wickedness of others. The misconduct of my children, and domestics—it won't do to call that *providential*, will it ?

*Mr. M.* I think it will not do to take even this class of troubles out of the hand of God. It is true the *sin* does not originate with him, but *the trouble it brings on you* is a part of the Divine arrangement. In regard to trials of this sort, I am accustomed to say, "God permits this, and I will." "His hand is in everything, either directly, or permissively."

*Mrs. M.* What do you think of those troubles which we bring upon ourselves ? I mean such as come through our own carelessness, forgetfulness, or want of judgment. I often get very much vexed in this way.

*Mr. M.* We are accustomed to ask the continual guidance of the Spirit in all our affairs, temporal as well as spiritual—are we not ?

*Mrs. M.* Why, yes—in a general way—and yet I can't feel that this guidance extends to all I do. For instance, I went out shopping yesterday, and bought a number of articles. Afterwards I found I had made several mistakes, as to quantity and quality, had forgotten two important things, and had not shown very good taste or judgment in my selections. I was quite provoked with myself.

*Mr. M.* Did you ask God, when you started, to guide and bless you ?

*Mrs. M.* No, I don't think I ever took my religion with me into Washington street ; it would seem quite out of place in such a "Vanity Fair !"

*Mr. M.* Don't you ? No wonder then you are left to make

some mistakes! If I was "going a shopping," I would ask the Lord to direct me to get that which it was best I should have, and enable me to exercise as much taste and judgment as he saw to be on the whole desirable.

*Mrs. M.* Then suppose, when you got home, you should find you had made several mistakes?

*Mr. M.* Why being conscious that I had honestly desired above all things to please God, and had honestly sought his direction, I should not feel at liberty to doubt that I had had it.

*Mrs. M.* Notwithstanding the mistakes?

*Mr. M.* Yes, notwithstanding the apparent mistakes. I am bound to believe that God is guiding me in everything, so long as I sincerely desire that guidance, and look for it — having no separate interest of my own. But for wise reasons he sometimes leaves his children to errors in judgment — perhaps to keep them humble. It becomes us to bear patiently the consequences of our mistakes and forgetfulness; the hand of the Lord is in them — whether we are in any degree to blame or not; — he has permitted them to take place.\*

*Mrs. M.* [For some moments lost in thought, then speaking very deliberately.] I settled it in my own mind, years ago, that the will of God was best — and I think this is not merely an intellectual conviction — I love his will; now if I can only realize constantly that *everything which occurs is an expression of that will*, the whole load of life is gone! — *Friend of Virtue*.

\* We can hardly subscribe to the sentiment contained in this paragraph. It seems to us to involve a contradiction, for it requires us to "believe that God is guiding us in every thing," while it unequivocally asserts that "for wise reasons, He sometimes leaves his children to errors in judgment." We cordially believe that "*all things*," "even the consequences of our mistakes," "work together for good to them that love God," — but perhaps would dissent somewhat from our estimable friend the author of this article, in her views on Divine Guidance. The article however is well worthy a prayerful perusal. — ED. OF GUIDE.

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THE reason why so many remain repenting sinners so long, is this; God will not justify them till they are more deeply in earnest.



## Christian Experience.

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### THE PERSONAL EXPERIENCE OF MINISTERS.

THERE is no department of the Guide which we peruse with so much pleasure as that devoted to Christian Experience. There is, it is true, a unity in the Spirit's operations on the heart, which may, to many minds, give to the narrative a sameness, and thus destroy interest in its perusal. But for our part, we always find enough of a varied character in the circumstances peculiar to each individual to give their experience an air of novelty; while to all this there is superadded the joy that another, and yet another, and still another, have been added to the number of God's witnesses to a full salvation. What heart enjoying this grace in its plenitude can keep it concealed! They must *speak* of it — and if they do it under the Spirit's guidance, their testimony will have its influence. If this be true of the private member, how much more so is it true of the minister of the gospel. We never hear of a minister entering into the enjoyment of this grace without being reminded of a Fletcher, a Summerfield, a Payson, a Taylor — and of associating with the event the mighty influence that is yet to follow from their labors. If our readers sympathize with us in these remarks, and of this we have no doubt, they will be led to peruse with peculiar pleasure the following experiences. ED.

FROM A CLERGYMAN IN SAINT JOHN, NEW BRUNSWICK.

DEAR BROTHER :— Although unknown to you personally, I take the liberty of addressing you a few words, as an expression of my gratitude for the benefits received from reading the "Guide to Holiness." Since last July, I have received it regularly through the agent in this city, and am happy to inform you that its perusal has been made a blessing to myself and others. Thirteen years have passed away since God in His great mercy pardoned my sins, and during the greater part of that time I have enjoyed "peace with God through our Lord Jesus Christ." For twelve years I have been engaged in the work of the ministry, and have had the happiness to see many sinners converted, but I never witnessed any *general revival of holiness in the church*. I have often asked myself, why amid many revivals I had seen so few sanctified? The mystery is now solved, for although sincere in my efforts to promote the conversion of sinners, I was myself but a "babe in

Christ." I was led, however, in reading the "Guide," to more correct views of *holiness*. I saw that my error had been, what I now think is a prevalent mistake on this subject—I had placed the blessing too high, and considered its attainment rather as the result of many prayers and much experience, than as the simple surrender of my whole heart to God. The exercises of my mind, during the past year, have been marked by earnest desire to be made holy, and on the 13th of February I was convinced painfully and deeply that I had been an *unfaithful steward*, and resolved not to rest till I knew and felt that the "blood of Christ had cleansed *me* from all sin," and blessed be the name of the Lord, on the evening of the Tuesday following, I was enabled to give up body, soul and spirit to God. I was bowed in prayer when God accepted the offering. My soul was filled with love and light and joy, nor had I a single doubt that I was sanctified. That evening I professed it publicly, and unto the present have been kept by the power of God. I can now live moment by moment in entire reliance on my Savior, my communion with God is uninterrupted, my soul rests in his love. His will seems above all things to be desirable. I appear, indeed, to be recording a new page in my history, and wonder how I could have lived so long in partial blindness. *A second time* has the blessed word of the Lord been unsealed to me, and our beautiful hymns on holiness, I love them as I never did before. My dear partner is also a partaker of "like precious faith." The superintending minister of this circuit, with his excellent wife, and upwards of seventy of the members of our society in this city, have entered into this glorious liberty during the last two months. You may easily imagine, my dear brother, that in connection with what, *to us*, is an extraordinary revival of holiness, our public services, as well as our more social means of grace, are indeed "times of refreshing coming down from the presence of the Lord." Our earnest prayer is that the "whole lump may be leavened," that "the whole earth may be filled with the glory" of holiness. I would not have troubled you with these remarks, but I am convinced that the "Guide" has been instrumental of much good among us, and possibly a testimony from this remote corner of the vineyard may afford you some encourage-



ment in the arduous though blessed work of aiding the spread of Scriptural Holiness throughout the world.

I am, dear brother,

Yours in Christ Jesus,

I. ALLISON.

#### A PREACHER'S EXPERIENCE.

EXTRACT FROM A PRIVATE LETTER.

Detroit, Michigan, June, 1853.

"I believe my own personal experience is advancing. I think I have the present faith of a present, full salvation, salvation from sin, deliverance from all iniquity. O, I love this doctrine, and I am trying to get nearer, yet nearer to God. The prospect of Heaven is glorious to me. The presence of God, and the bright fields beyond the flood, seem to remove all fear of the grave. The terror of death is gone.

Thus I am waiting for a better home, and while I wait I love to labor for God. How good our Heavenly Father is to allow us to work for him in the ministry. How can any one resign this angelic, heavenly work for secular employments. I have now been in the traveling ministry nearly six years, and I love it more and more, for it is God's work."

T. C.

#### FAITH IN THE MIDST OF SEVERE TRIALS.

The following is an extract from a letter on business. We had intended to withhold the writer's name—but as it will afford to our brother's numerous friends, (many of whom take the Guide) great pleasure to hear from him, besides enlisting the prayers and sympathies of our readers in his behalf, we have concluded to give it.

I have had some uncommonly severe trials, but the Savior has been with me, sanctifying *all*, I trust, to my spiritual good. I have been unusually assisted and blessed in preaching the last three or four sabbaths. I am perfectly assured that my heavenly Father hears my imperfect prayers. When weighed down with trials I trust in him with all my heart. O how faithful is the *Divine faithfulness*.

My purpose is strong to live *wholly* for God, and do something, by Divine assistance, to spread scriptural *holiness* in this wicked city. I hope for a glorious revival. Will you not, dear brother, occasionally pray for me and my charge. There has not been a general revival in this charge for seventeen years. Many have despaired of her ever being resuscitated, but I do not; I seem to myself to *believe* that God will comfort all her waste places, and make her wilderness like Eden, and her desert like the garden of the Lord. O, for an increase of faith.

Affectionately yours, in Christ,

M. DWIGHT.

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## The Missionary Work.

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ORIGINAL.

### THE MISSIONARY ENTERPRISE.

#### THE FRIENDLY ISLES.

BY REV. W. BUTLER.

THE Friendly Isles, (situated in the South Pacific Ocean) were first visited by the Missionaries of the Wesleyan Missionary Society in the year 1826. They contain about 50,000 souls.— Though possessing many good qualities, the inhabitants were grossly polluted and wicked when first visited by the Missionaries. But a glorious transformation has taken place, and “the wilderness blossoms as the rose.” As the gracious fruit of that twenty-six years’ labor, there are now in the Friendly Isles thirteen European Missionaries, 489 native Local Preachers, with 641 day school Teachers; while every sixth person of the population is a member of the Methodist Church. Religion has powerfully influenced the state of morals, government, and general welfare, and has introduced a state of things which cannot be contemplated without deep gratitude to God.



The king of these Islands is one of nature's noblemen. He is six feet four inches in height, well made—a true Christian—a most intelligent, zealous and useful local preacher and class leader. His wife is also a devoted class leader.

Commander *Wilkes*, of the United States Exploring Expedition, describes his late reception by the Friendly Islanders in terms of great interest. He says, "On the morning of the 24th, I landed (at Nukualofa) with all the officers that could be spared from other duties. We were received on the beach by Mr. Tucker (one of the Missionaries) and were at once surrounded by a large number of natives. It was impossible not to be struck with the great difference between these people and those we had left in New Zealand; nothing of the morose and savage appearance, so remarkable there, was seen. Here all was cheerfulness and gaiety; all appeared well fed, and well formed, with full faces and muscles. The number of children particularly attracted our notice, in striking contrast to the New Zealand group, where few but men were seen. We waited some minutes for King George. When he made his appearance, I could not but admire him: he is upwards of six feet in height, extremely well proportioned and athletic: his limbs are rounded and full; his features regular and manly, with a fine open countenance and sensible face; all which were seen to the greatest advantage. He at once attracted all eyes; for, on approaching, every movement showed he was in the habit of commanding those about him. With unassuming dignity he quietly took his seat."

King George is now about fifty years old. He was converted during the great revival in Tonga, in July and August 1834, when about 5,000 persons were awakened by the Holy Ghost to see themselves sinners, and led to fly for refuge to Christ as a Savior. He succeeded to the sovereignty of the Islands in 1845. He has thrown the whole weight of his influence in favor of Christianity. Mr. Laury says, "What God has declared to be wrong, he causes to be refrained from, or punished when done; but *religion*, in all its operations he leaves where his God leaves it,—between God and the conscience."

The character and actions of King George have of late attracted

considerable attention. Tonga, the principal island of his dominions, has been the scene of rebellion; instigated by chiefs who still adhere to heathenism. The rebels were aided by Romish priests, who have, for some years, made a settlement on the island. One ecclesiastic, said to be a bishop, was prominent in the quarrel, and went in search of a French ship of war, to chastise George for resisting the rebels and maintaining his own lawful authority. Fears were excited that there might be a re-enactment in the Friendly Isles of those scenes of despotic tyranny practised by the Government and priests of France in *Tahiti* a few years since. In the interval many prayers were offered up to God on behalf of George and his people.

During the bishop's absence, Her British Majesty's war ship *Calliope*, commanded by Sir E. Home, Bart. came into the harbor of Tonga. Meanwhile King George's measures for the suppression of the rebellion were successful; the rebels surrendered, and were magnanimously pardoned. Thus the war which had occasioned so much and so just uneasiness, has been brought to a happy termination; and the King, by his forbearance and generosity in the hour of triumph, and by the practical wisdom of other parts of his conduct, has eminently adorned his Christian profession.—The chiefs of the fort called *Houma*, having first notified their intention to submit, a day was appointed to receive their submission; and as the custom of the nation is to destroy the vanquished, the missionaries thought it right to be present at the ceremony, that they might intercede for the captives, if needful. But their good offices were not required; for the King caused it to be proclaimed, that he did not intend to take from these chiefs either their lives, their dignity, or their lands, but that he "freely forgave them for the sake of *lotu* alone." The clemency of Christianity, which thus shone so conspicuously in the King's conduct toward the rebels, is the more marked when we remember that they had barbarously murdered some of his own relatives, and many of his valuable and unoffending subjects. His conduct on the occasion won the hearts and allegiance of those who, a short time ago, were his bitterest enemies. The pardoned chiefs returned from the assembly to the King's house, and that same night they renounced



Heathenism, and at the family altar of King George, for the first time in their lives, they bowed the knee to the Lord Jesus. More than a hundred persons followed their example, when Mr. West visited the Fort a few days afterwards.

On the 16th of August, the remaining fortress was surrendered, and mercy once more triumphed in saving the lives of the vanquished. This fortress, however, was at once destroyed, and the chiefs degraded from their rank, apparently as a punishment for their greater obstinacy.

The Romish priests, who had persisted in remaining in it to the last, notwithstanding the remonstrances addressed to them both by the King and Sir E. Home, escaped without injury; and their property was preserved from destruction by the personal exertions of the King and the Baronet, who went through the midst of burning houses and falling trees, to help them to save their goods. Thus did Providence guard this pious King, and reward his Christian courage, and consistency, and mercy. Captain Home was surprised and delighted, and afterwards said to one of the missionaries, "I saw the noble and christian conduct of King George. He can only be compared to Alfred the Great, of blessed memory. King George is worthy of being called a King. He is the greatest man in these Seas."

These transactions took place in the month of August, (1852,) and in November, Sir E. Home, with the *Calliope*, returned again to the Friendly Isles, that he might learn the result of the visit of the French ship of war; he was anxious that no harm should happen to King George or his people, for whom he appears to have contracted a strong affection. His visit was an occasion of much interest, and made a deep impression on the grateful hearts of the missionaries and the simple islanders. However the French ship had not then arrived. But on the 12th of November, two days after Sir Everard left Tonga, the French ship of war, the *Moselle*, made her appearance. Her commander, Captain Bellaud, was commissioned by the popish Governor of Tahiti to inquire into certain complaints lodged against King George by the Captain of a French whaler, the "*Gustave*," of Havre-de-Grace, and by the Romish priests residing in Tonga. Now was a time of trial and

anxious uncertainty. What would the commander of this powerful French ship do to King George and the defenceless missionaries? But God took care of them. The King obeyed the summons of the Captain, and going on board the *Moselle*, took with him his state-paper box, in which he had copies of all his correspondence, especially that with the Romish priests. This correspondence he exhibited to the Captain, who viewed the King and his papers with great astonishment. At the close of their long interview — which lasted five hours, and throughout which the King conducted himself with the greatest Christian propriety — the French Captain expressed himself as entirely satisfied, and stated to the King that “the French Government, through him, acknowledged George as King of the Friendly Islands; and that the only conditions he should impose upon him were, that, if any Frenchman chose to reside in his dominions, he should be protected so long as he obeyed the laws; and that, if any of the King’s subjects chose to become Roman Catholics, they should be allowed to do so.” To these conditions King George agreed, and the dreaded French vessel took its departure, the Captain declaring that he “had seen and conversed with many chiefs in the South-Sea Islands, but that he had not seen one to be compared in knowledge and ability, in courage and dignity, to George, the King of the Friendly Islands.”

And thus this man who, twenty-eight years ago was a savage, noted through the South Seas for his bravery and fierceness of disposition, has become “a wonder unto many” — a monument of the enlightening and transforming power of the Gospel of Christ. In 1844 he lost his peace, and became a backslider in heart, but it was only for a very short period. Publicly, in a love feast, he acknowledged his fall, and was immediately after restored to the favor of God — and ever since has maintained a blameless walk and conversation. And it may interest the readers of the *Guide* to know that the doctrine which these pages are intended to diffuse, finds in him a professor and a warm advocate.

He preaches nearly every Sabbath — taking his turn on the “Plan” of the Circuit with the other local preachers, and is said to be an able and eloquent minister of the Gospel.



The war thus brought to a close has had an unfavorable influence on some parts of the Mission Work, but much is hoped for from the moral influence of the events which have been connected with its termination. In the month of October a great Council was held, at which all the ruling chiefs were present, and many very important regulations were enacted. The following extracts will speak for themselves: "The system of *taba* is abolished. All slaves are hereby set at liberty, and no man is to keep a slave or other person in bondage. All persons are to dress modestly and becomingly. All crime will be punished, and the laws already printed are to be enforced throughout the land. All children are to be sent to school, for on this depends the future welfare of our nation."

Westfield, July, 1853.

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#### THE FAITH THAT PURIFIES.

It is peculiar to saving faith that it purifies the heart. God purifies the heart with faith; Acts 15: 9. The mere faith of assent may purge the understanding from ignorance, the tongue from railing or bitterness, the outward acts from gross and notorious sins; but they all leave the heart unrenewed. Only saving faith begets zealous and watchful care over the devices and desires of the heart. Every true believer sets himself to suppress all evil workings of the heart, and is sometimes more grieved for having given way to some wicked thoughts, than for outward frailties and infirmities. We may try the character of our faith by the change of our hearts. If our outward actions and inmost thoughts be purified, it is a certain sign that the power of a saving faith has been there. By nature, "the imaginations of man's heart are only evil continually;" but, as the wise man says, "The desire of the righteous is only good." The main stream of his heart is to godliness and good, though he is not exempt from the frailties of human life, or the temptations of Satan. — *Western Christian Advocate*.

## Editorial Miscellany.

ERRATA. — Several typographical errors escaped us in the July number : some of which are too glaring to pass by uncorrected. Our friends will pardon us and we will try hereafter to be more careful. On page 23, in the 18th line from the top for "promised" read "praised." On page 31, in the 19th line from the bottom, for "ailment" read "aliment." The last especially is a very important correction.

### LITERARY NOTICES.

THE LADIES' REPOSITORY for July, lies on our table. This Periodical loses none of its interest. It is ably conducted, well got up, and in every respect deserving the patronage of the ladies. The present number, besides a variety of miscellaneous articles, contains a sketch of LADY MAXWELL, from the pen of REV. D. WISE, and another able paper on the Resurrection of Christ, by the Editor. It is also embellished as usual with two beautiful engravings. *Cincinnati : Swormstedt & Poe. New York : Carlton & Phillips. Boston : J. P. Magee.*

THE MUSICAL REVIEW AND CHORAL ADVOCATE, edited by C. M. CADY, has also reached us. Not being a proficient in music we cannot speak with so much confidence of the pieces published in each number — but we hesitate not in saying that for ability exhibited in its editorial management, and its artistical appearance, we know not its superior in the land. \$1.00 per annum in advance. *New York : F. J. Huntington ; Mason, Brothers ; Wm. Hall & Son.*

METHODIST QUARTERLY REVIEW. J. MC CLINTOCK, D. D., Editor. *New York : Carlton & Phillips. Boston : J. P. Magee.*

Table of Contents of July number. I. The Bacon of the Nineteenth Century. II. Strong's Harmony of the Gospels. III. Daniel Boone. IV. Socrates. V. Exposition of 1st Cor. iii. 1—17. VI. The Heathen and Mediæval Civilization of Ireland. VII. The Signs of the Times. VIII. Father Reeves. IX. Miscellanies. X. Short Reviews, and Notices of Books. XI. Religious and Literary Intelligence.

MEMOIR OF GEORGE DANA BOARDMAN, late Missionary to Burmah. By REV. ALONZO KING. With an Introduction by WILLIAM R. WILLIAMS. Embellished with a beautiful Vignette representing the baptismal scene just before his death. *Boston : Gould & Lincoln.*

The Baptist denomination have furnished several illustrious examples of zeal and devotion to the Missionary cause. Not among the least of these bright and shining lights, was the subject of this memoir. "I must be a pattern of holiness and good works both to heathen and to converts," said the devoted Boardman, as he was anticipating the service to which he had consecrated his life, and well did he carry out his convictions of duty. The introduction by Dr. Williams is an eloquent production, containing many valuable suggestions on the great missionary work, and is of itself well worth the price of the book.